



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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FROM THE MISSIONARY HERALD.

PALESTINE MISSION.

JOURNAL OF MR. KING.

Residence at Der el Kamer.

June 13, 1824. Sunday. Hannah Domani observed to me, that he was to day at a certain house, where several of the most respectable men in this place were assembled; that the conversation turned upon me, and my doctrine; that they all said, "King is right;" that I had gained them over to my belief; that their number would increase, till, by and by, all would believe as I do; and that they thought that Aboona Saba's belief nearly the same as mine, although, being Superior of the convent, he could not speak out lest he should be excommunicated.

"I was the first," said Hannah, "that believed, and now there are several; and I think, that all will by and by believe also. The prophet David said 'all the ends of the world shall remember, and turn unto the Lord.' This is coming. The priests have not liberty to speak. I can speak more freely. After a year or two, you will have many to follow you."

16. In the afternoon, went into the market place to call on some friends. On my way, a man, who sat on a wall near a house, bid me good evening, and began to ask me some questions; so I went up to him on the wall, which overlooked the court of his house, where several persons were present, and listened to our conversation.

Arab. Do you go to our churches to pray?

Mr. K. No.

Arab. Why?

Mr. K. There are several reasons. I cannot go where images and pictures are worshipped. Besides, it is not necessary to go into the church every day, in order to pray. Christ said, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, who seeth in secret.

Arab. That means, shut the door of your heart. Why do you not go to church and be a Christian?

Mr. K. For the very reason that I am a Christian, I cannot go into your churches to worship. The second command in the law is, 'Thou shalt not make unto thee any graven image, nor any likeness of any thing in heaven above, or in the earth beneath, or in the waters under the earth; thou shalt not bow down to them.' This command of God you violate. Take away your images and your pictures, and pray to God as you ought, and I would go to your churches every Sabbath day. But I cannot bow down to a bit of wood, or stone,

or any thing, but to him who made the heavens and the earth, and who is every where present. He is a Spirit, and we must worship him in spirit and in truth. When this conversation passed, several persons came along in the street, and stopped to listen; but the man, who began the conversation, soon slipped away, and left me preaching to a company of entire strangers.

13. Called on the Maronite Superior, Germanos. Found Aboo Yoob with him.

Superior. (Speaking to Aboo Yoob, with regard to me,) this man is my friend. The first time I saw him, I loved him. Go tell Father Paul to come and talk with him.

After he had gone to invite Father Paul to come in, he returned, and I asked him in French about the Patriarch's order, and whether any books had been burned here.

Aboo Yoob. No; they deceived the Patriarch. Father Paul told me, that there was only one word wrong, and that was *Esa*, instead of *Yesoqa*; and so the book was condemned.

Father Paul now entered, and I said to him, where is the place you mention, where it is said *Esa*, instead of *Yesoqa*? I should like to examine it.

Father Paul. O that is nothing.

Mr. K. But I wish to see it.

Aboo Yoob. You told me that that was the only fault in the book.

Father Paul. O, there are a great many things. It is not like the one printed at Rome, and the books, (naming those called Apocryphal,) are wanting.

This led to a discussion with regard to the Apocryphal books, during which four or five other priests came in to dispute. There were also four or five of the common people, who came in to hear. All these sat down in a circle around me, so that I was hemmed in on all sides.

The Superior sat in a chair at a little distance, as if to judge of the contest, and said but little.

Father Paul. When did the schism take place between the church of Rome and the English?

Mr. K. It is a little more than three hundred years since we left that church.

Superior. What was the name of that king, who took the girl—the schism commenced with him.

Mr. K. Henry. He was a Roman Catholic, lived and died such, I believe.

Father Paul. It is about three hundred years since you left the church?

Mr. K. It is about that time, since we left the errors of the church. We never left the church, nor the true doctrines of the church.

Father Paul, and all the priests at once. The errors of the church? The church in error?

Mr. K. Yes; so we believe. So I believe.

Father Paul. What is the difference between you and the church? What occasioned the division?

Here I entered into a detail of some of the abominable practices of the church of Rome, about the time of the Reformation; and on my remarking, the church at that time had become very corrupt, both priests and people—*Father Paul* and all present, exclaimed, the church corrupt! The church corrupt! Impossible! Impossible!

Mr. K. Not at all impossible. The Jewish church was formerly the true church, the church of God; and yet, at the time of Christ, the priests and the people, almost the whole of them, had wandered; were in error, and in sin. And so it was with the church, three hundred years ago.

Father Paul. But the Christian church cannot wander, for Christ said, "I am with you alway."

Mr. K. Yes, but St. Paul says, that in the last time shall come in errors; many departing from the faith, giving heed to the doctrines of devils;—

Father Paul. Yes, yes, that is very true.

Mr. K. continued—forbidding to marry, and commanding to abstain from meats, which God hath created, to be received with thanksgiving.

This word, among so many priests and monks, was like fire to powder, and there was at once an explosion from the whole.

So great was the noise, that, for some time, I could not speak.

At length, *Father Paul's* voice was heard above the rest, saying, There is no such thing in the Bible. What you have reference to, is a passage about keeping holy days.

Mr. K. I mean what I said. It is the word of God. It is in St. Paul's Epistle to Timothy.

Father Paul. There is no such passage. What you have reference to, is about keeping holy days.

Mr. K. Are you a priest, and do not know your Bible better than this? Bring me your Bible, and I will show you the passage.

Father Paul. There is no such passage.

Mr. K. Bring me your Bible, and I will show it to you.

All now became very noisy, every one wished to speak to me at the same time; so I said very gently, Brethren listen. At this all were silent, and I proceeded. You asked me about the cause of the division between the English church and the Romish. I undertook to tell you. I cannot talk with you all at once. I will talk with one at a time. I am a man, and ye are men. I seek salvation. I do not wish to go to hell; neither do you wish to go there. Let us talk calmly.

Father Paul said the church could not wander. I quoted the passage to shew, that the church could, and would wander. At the time I mentioned, the church was in great errors; had become very corrupt. Those good men, who perceived the errors, boldly spake against them, and a persecution soon arose, and multitudes were doomed to the flames. But the more they persecuted, the more they increased.

Father Paul. Who persecuted them?

Mr. K. The Pope—the Roman Catholic Church; and multitudes laid down their lives for the word of God.

Father Paul. The Pope might be in error, as it respects practice, but not as it respects faith.

Mr. K. One Pope denied that Jesus Christ was God—was not that an error?

Father Paul. It is impossible. He could not have been a Pope. He might have done it through fear.

Mr. K. No. It was not from fear. That the Pope can err, there is no doubt. Peter himself erred.

Priests. Peter! Peter! Peter?

Mr. K. Yes, Peter, sometime after he denied Christ; and Paul reproved him before all his disciples.

Father Paul. There is no such thing. He denied Christ, but then that was not an error; he simply denied with his mouth, and not with his heart.

Mr. K. You must be a Jesuit. Do you affirm, that it is no error for a man to say with his mouth one thing, and with his heart another?

Soon after this, notice was given to the priests, that it was time for prayers, and all arose to go away.

Father Paul. I must go to prayers. I hope God will guide you, and enlighten your mind, and bring you to the truth.

Mr. K. You are going to prayers. Pray to God alone—to God the Father, and the Son, and the Holy Ghost, one God; and may the Lord have mercy on your soul.

Journey to Damascus.

24. At 7 P. M. set out from Der el Kamer for Damascus, in company with Messrs. Fisk and Cook. After six hours and a half ride, we arrived at the summit of Mount Lebanon, and immediately began to descend towards the east, into the beautiful plain of Cælo-Syria, which here opened to our view. The descent is in general very steep, though we rode down the greater part of the way without much difficulty.

In two hours, we reached the foot of the mountain, and began to cross the plain of Bekaa, which is here quite narrow.

After an hour's ride on this plain, we came to the river Lietani. This we crossed by a bridge, near which is a Khan, called Khan Gib Geneen. It is about half an hour's distance from a little village of the same name, and is now kept by a Christian from Der el Kamer. Here we concluded to spend the night. But as our good host informed us, that there was so much vermin in the Khan, that we should not be able to get much rest in it, we took lodgings in a little booth, made of bushes, with the leaves on, which he fitted up on the banks of the river, and which admitted the air from every quarter. In this we spread our beds on the ground, and called for supper. With much difficulty, after waiting a long time, we procured a little milk and leban, to eat with the bread, and meat, and onions, which we had brought with us from Der el Kamer.

25. Set out on our journey at about 5 o'clock. In half an hour passed the village of Gib Geven on our right. Here are several families of Christians. To one man, whom I met in the way, I gave a copy of the book of Genesis. In one hour more, we came to the foot of Anti-Libanus. After ascending about half an hour, we came in sight of a plain, into which we descended, and pursued our way in it for nearly an hour. Then rising a little,

we came near to a small village, called Aity Fookhas, where coarse earthen ware is manufactured.

At Deemas we found lodgings in the house of a Mussulman, where we were furnished with plenty of leban, milk, and bread, which was baked with the dung of sheep and goats.

26. Left Deemas at a quarter before three in the morning, and at seven we came in sight of the great city of Damascus, which, together with the whole country around it, was covered with a kind of smoke, or thin mist, which reminded me of the country round the Dead Sea.

It is situated in a large plain, and round about, at some distance, are several considerable villages. We entered the plain at eight o'clock, at which time the sun poured down on us with intense heat. The air was filled with locusts, which, at a little distance, appeared like large flakes of snow carried along rapidly by the wind.

In this plain, which is covered with gardens of chesnut-trees, olive-trees, fig-trees, apricots and vines, we rode for about an hour, when we came to the gate of the city.

Here Messrs. Fisk and Cook, dismounted, and entered on foot; as we had been told that no Christian is allowed to ride within the city. I however determined not to dismount, till I should be ordered so to do, and accordingly rode in.

After proceeding twenty or thirty rods, an armed Turk came up and demanded of one of our Macaries, who was a Christian, whether I was a Moslem or a Christian. The Macari did not give him any direct answer, and he demanded again. The Macari replied, "He is a Frank."

Upon this the Turk ordered me to dismount.

"Why?" said I. "Dismount; dismount;" said the Turk. "I am an Englishman," said I.* "I have a firman from the Grand Signor, which gives me liberty to pass where I please, and forbids any one from hindering me, or molesting me."

"Dismount; dismount;" said the Turk.

"What an, Englishman dismount?" replied I.

"No matter who he is," said the Turk "he must dismount."

Seeing that what I said availed nothing, I dismounted.

The French Consul, who lately come from Bagdad, the Turks pulled off from his beast, cut off his sword from his side, and struck him several times.

Residence at Damascus.

July 10. We rode out to a mountain, called Kaisoon, and also Salaheeah, which lies along north and north-west of Damascus, about one hour's distance. Going a little way up the mountain, we took our station a little below the place where, it has been said Mahommed took his, when he viewed the city, and was so enchanted, that he would not enter it, saying, that there was but one heaven for man, and he was determined not to have his upon earth.

The scenery is indeed beautiful, but, at the distance from which I viewed it, did not appear to me so enchanting, as it did to the Mussulman prophet.

You see a great city thickly set with houses of

* Mr. K. uses the term "Englishman," in the sense in which it is understood throughout Syria, to mean, that he is under English protection.

a whitish appearance, which have very little to distinguish them from each other. The minarets, of which there may be seventy, or eighty, with here and there a tall cypress rising above the houses, are the only things which break in upon the uniformity. This whitish city you see in the midst of a large wood, about fifty miles in circumference, with little variety, except what arises from the dark green of the chesnuts, and the dark, mournful appearance of the olives and poplars.

In the skirts of the wood, is to be seen here and there a little village, with a mosque. This wood, which actually consists of an immense number of gardens and orchards, lies in a great plain, having on the south-by-west, a hill, or rather a chain of little hills, which I suppose skirt the northern part of the Hauran.

On the north-west, north, and north-east, stretches along the hill of Salaheeah, which, I suppose, forms a part of the eastern range of Anti-Libanus.

On the south-east, and east, you see, at a great distance, rising in the horizon, a chain of hills, or mountains, which, I suppose, divide this Mahomedan Paradise from the hot regions of the Desert. These mountains are not seen very distinctly, on account of the clouds, mist, and smoke, which seem to cover them.

According to the best information we could get, Damascus contains about one hundred and fifty thousand souls, about ten thousand of whom are Christians.

The Christians are divided nearly as follows: Greeks, three thousand; Greek Catholics, six thousand; Maronites, one hundred; Syrians, Armenians, and Catholic Armenians, nine hundred.

Of Jews, there are about four hundred houses, and three thousand souls. This is the estimate of Joseph Davies, the great Khakham.

SENECA MISSION.

Extract of a letter from the Superintendent of the Seneca Mission to the Editor of the Western Recorder.

It is already pretty generally known throughout the community, that there is a Mission Family located among the Indians in the neighbourhood of Buffalo, called the Seneca mission. It is also well known that this mission as well as others of a similar kind, in different parts of the country, has had to contend with difficulties and embarrassments and for nearly the same reasons; and that quite recently, the mission family located here for the benevolent purpose of instructing the natives in the religion of the Bible, and the arts of civilized man, had been compelled under sanction of law, to abandon the station for a season.

This event, so apparently disastrous, has turned out we fully believe to the furtherance of the gospel among these poor Indians. God in his wonder-working providence, has again caused the "wrath of man to praise him." "Why did the heathen rage, and the people imagine a vain thing.—The kings of the earth set themselves, and the rulers took counsel together against the Lord and against his anointed, saying, let us break their bonds in sunder, and cast away their cords from us."

The law under colour of which the mission was disturbed, is repealed; and we are reinstated, un-

der circumstances, which lead us to believe that the mission is more permanently established than at any time previous. On the re-organization of the family, we find the school, which at the rupture consisted of about 30 children, has been augmented to 43—we find that the chiefs and parents are fully alive to the objects of the mission—we find them disposed to accede with cheerfulness to all our measures intended for the instruction of themselves and children. In addition to this the parents, at a single suggestion of the missionary, have contributed very considerably of their substance, for the support of the school. Produce of almost every kind, and excellent quality, have been brought gratuitously to our hands, and will be turned to good account. The Sabbath of the Lord, is generally and we believe strictly observed by that portion of the tribe, usually styled the "Christian party;" our worshipping assembly, now considerably increased, exhibits to the passing stranger the appearance of solemnity, order, cleanliness and respect for the religion of Christ. The countenances and manners of some, indicate a seriousness of mind, which to us is very gratifying; while the prayers and tears of others in connexion with our infant mission church, lead us to indulge the hope of charity, that they have been taught of God; on the whole, we are disposed to think, that the "Lord has done much for us, whereof we are glad."

Yours,

T. S. HARRIS.

FROM THE RECORDER AND TELEGRAPH.

SKETCH OF THE REVIVAL IN BOSTON IN 1823.

In the month of May 1822, a number of Congregational ministers who had assembled in Boston to attend the Annual Convention, agreed to make it a subject of special prayer that God would revive religion here in its purity, and to recommend the same to their respective churches. Not long afterwards, a Union Prayer Meeting was established by christians of the Congregationalist and Baptist denominations in Boston, to be holden once a week, at the Old South, and First Baptist Vestries alternately, for the purpose of supplicating the same unspeakable blessing.

In the course of the summer following, many earnest petitions were presented at the throne of mercy—many faithful exhibitions of the truth were made, both by clergymen of the city, and strangers—but nothing like a general movement was visible, and the few whose spirits were quickened, could only cry, "O Lord, how long!"

In the early part of autumn, a meeting was established on Saturday evenings, in private houses, by members of Park Street Society; and soon the hearts of Christians were made glad by witnessing such an increase of numbers, that large rooms became necessary for their accommodation—then double rooms—and ere long, even these being insufficient, the meeting was divided and a part assembled in another place. After this it was transferred to Park Street Vestry, which becoming crowded with attendants, the professors of religion principally withdrew, and held separate meetings for prayer at the same hour. This was in January 1823, and it was now manifest, that the Holy Spirit was operating upon the minds of many in the

congregation. The drooping head and trickling tear began to take the place of former indifference—the church was awakened to more and more spirituality—and strong hopes were entertained, that God in very deed was about to bless his people, and build up Zion.

The first cases of deep conviction which occurred, were three daughters of a sister in the church, whose attention had been arrested by the direct and earnest conversation of a Christian friend.—They soon entertained a hope of an interest in Christ.

About this time a special meeting of brethren was held, "to confess their sins one to another, and pray one for another." Each member successively expressed his sense of past unfaithfulness, ingratitude and neglect of duty;—much contrition was apparent, and fervent prayers for forgiveness ascended to Him who has promised to forgive those who confess and forsake their sins. It was a season which will never be forgotten.

In the mean while an unusual seriousness had commenced, and the number of inquirers had considerably increased, in the Old South, and Essex Street Societies in this city, and the Rev. Mr. Fay's congregation in Charlestown. About this time certain members of Park Street Church, attended by invitation, church meetings of the Old South, and Union Churches, in Boston, and of the First Church in Charlestown, and gave a particular account of the state of things in the church and congregation to which they belonged, and of the measures they had adopted to promote the good work which had so auspiciously commenced among them. This measure was followed by happy consequences. Each of the churches mentioned, from this period held a prayer meeting for the special purpose of supplicating more plentiful effusions of the Holy Spirit, on the evening of its usual lecture at the Vestry, and were speedily strengthened and encouraged by unequivocal evidence that God heard and was answering their prayers.

The Inquiry Meetings in the several congregations, which at first had been held at private houses, in consequence of increasing numbers removed to larger apartments, that of Park Street congregation to the Academy Hall in Bromfield Lane, and the other Societies to their respective Vestries. In the month of May, the Inquiry Meetings of the three congregations in Boston were united, and a large public Hall procured for their accommodation. Here were seen at one time, between 300 and 400 inquirers, many of them borne down under a sense of their sins and desert of eternal misery. On these occasions, it was usual to converse with them individually, as well as to address them collectively, relative to the things which concerned their everlasting peace. Ministers found it necessary to call upon laymen to assist in these conversations, that thus the meetings might not be protracted to an unseasonable hour.

Several clergymen from abroad were at different times invited to take a part in the work—among whom may be mentioned Rev. Drs. Payson, Beecher, Humphrey, and Taylor.

Bible Classes.—The influence of these institutions was most favorable; and to many, without doubt, they have proved an occasion of rejoicing never to end. Among the special means employed during the Revival, were—

Public Lectures, on Sabbath and other evenings.

The houses of worship were, on these occasions, crowded with solemn and interested hearers; while the truth of God's word was exhibited in all its clearness and power.

A weekly meeting in the evening for *Male Adults*, and in the afternoon for *Female Adults*,—invited to attend at private houses by particular request,—where they were addressed by one of the pastors, or other clergymen, in such a manner as appeared most likely to produce a beneficial effect.

A system of *Neighborhood Meetings*, held in each Society at private houses during the day, of about an hour in length, and as many as could be conveniently attended by a clergyman.

District Meetings were established at 10 or 12 different places in the city, and continued, on Wednesday evenings, through the winter and spring. They were conducted by lay brethren of the three churches, and were designed to arrest the attention of various classes of people and influence them to attend the public Lectures.

During the spring and summer, *Prayer Meetings* were held in the three Vestries, *every morning* except Sunday, at 5 o'clock. Care was taken that the exercises should be short, and confined as much as possible to the particular object of the meeting.

Rooms in central situations were designated, to which Christians might retire for *prayer in business hours*, and thus preserve their minds from becoming engrossed with the cares of the world.—One would go to the place appointed and offer his prayer, even though no other person should be present. Others would succeed him—and then others—and thus endeavor to have “prayer without ceasing,” for a continuance of the blessing.

Days were also set apart by the churches for *Fasting and Prayer*, which tended greatly to diffuse and enliven the spirit of the Revival.

Many remarkable instances of the operations of the Holy Spirit might here be recorded—a few only of which must suffice:

Five brethren of the church retired one day, at noon, to spend an hour in prayer for their respective families. One of them left his wife, in the morning, under deep conviction. When he returned to dine, after this season of supplication, he found her distress was gone! He feared she had grieved the Holy Spirit, and lost her convictions: but, as it proved, she had found peace in believing, at the same hour in which the five brethren were waiting at the throne of grace.—Another of the five brethren had a son, a daughter, two nieces, and another relative in his family, hopefully converted. The son was in a distant state, deprived of the public means of grace; yet the eternal Spirit, who is in every place, was pleased to regard him in mercy, and lead him to the fountain of life. When impressed with a sense of his lost condition, and anxious to seek the guidance of some faithful minister of Christ, he was obliged to ride the distance of 30 miles, before one could be found.—The means which God saw fit to use for his conversion, was the death of a friend. Being a graduate at one of our colleges, he has since gone through a course of theological education, and is now a minister of the gospel.—Another of the five brethren was permitted to behold a saving change wrought in the mind of a niece, and also of a cousin, in his family;—and another, whose

wife had long been in a state of darkness and doubt, was so happy as to see her difficulties vanish, and her name annexed to the covenant of the Church.

A brother whose wife was under deep impressions of religion, invited a few Christians while she was at an Inquiry meeting, to repair to his house and pray for the salvation of her soul. They did so—and when she returned from the meeting, she was rejoicing in God.

Another was employed in a family with several other workmen who were violent opposers of religion, and even profane scoffers. His trials were great,—he could do nothing but pray for his persecutors,—and that, blessed be God, he did not do in vain. One Friday night, in the evening of which he had suffered a severe trial of his patience, he was awoken by the crying and groaning of two of them;—he hastened to their relief, and found them under the most powerful convictions of sin. He conversed and prayed with them a great part of the night not yet spent, and in the morning made the circumstance known to a brother residing in the next house. By him he was advised to take them to the Vestry meeting in the evening, and was also desired to request them to visit him on the morning following, which was the Sabbath. They came—and never did two men appear more like condemned criminals than they. A clergyman happening to be present, they were counselled, and commended to God in prayer. They afterwards attended the inquiry meeting, and ultimately obtained hope of pardon.

Though it pleased God, in most cases, to make use of the preached word as the means of conviction, yet the manner in which several were led seriously to attend to the concerns of their souls, was peculiar and worthy of notice.—A lady who had always heard Unitarian preaching, requested her minister to pray for her mother who was dangerously sick, and whom he had called to visit. In the course of his prayer, he asked that “her sins might be forgiven.” The idea that her mother was a sinner, seemed perfectly new to her, and was followed by the reflection, “How much greater a sinner am I!” The most pungent convictions succeeded; till suddenly she beheld Christ as her risen and exalted Saviour. After the prayer, her joyful expressions of praise, confidence and love, were such as to astonish the minister; and led him to think her deranged, and to request that she might be taken care of. She however assured him that she was not deranged, but only saw things in a new light: every thing seemed to praise God, and she wished to tell every person she met, what a Saviour she had found. The Scriptures appeared for the first time, full of meaning and beauty. She was as yet acquainted with no other preaching, than Unitarian, and continued to hear it several months: but it did not satisfy her. She at length met with Newton's works; and was so pleased with them, that she said if she could only find a minister who preached like Newton, she would go almost any distance to hear him. A friend one day invited her to attend at Park Street—she did so, and here found the preaching which she had so long desired, and was at length united with that church.

A man about 30 years of age, was alarmed one night by a terrific dream. The final conflagration of all things seemed present to his imagination

The scene convinced him that his former sentiments concerning universal salvation were wholly erroneous,—that he was not prepared to die,—that he was a great sinner, and must assuredly perish without an interest in Christ. He attended the various meeting, and after a season of deep distress, found peace in believing in Jesus.

A young woman was walking in a grave-yard, carelessly with another. A tomb was open, and they entered. She raised the lid of a coffin,—when, upon seeing the corpse, the thought struck her, “What! must I be like this? How soon? Where will my soul be then? I am not prepared to die—what shall I do?” This was the beginning of a work in her heart, that resulted in her joyful acceptance of Christ as her Saviour, and the public profession of her faith.

A youth of 18 received a letter from a friend in Maine, saying, “I have heard there is a revival of religion in Boston. Now, my friend, is the time for you to secure the salvation of your soul. Let me intreat you to go to meeting where the revival is—you may have occasion to rejoice forever if you do.” He followed this faithful advice, and was made a hopeful subject of divine grace.

Although different means were blessed to different individuals, yet they all drank into the same spirit. Jarring opinions had before taken possession of their minds—but now they all cherished a belief, as it were spontaneously, in the distinguishing doctrines of the gospel, viz. total depravity, the sovereignty of God, the deity of Christ and entire reliance upon him for salvation, the necessity of regeneration to acceptance with God, and dependence on the Holy Spirit for this great change, as well as for growth in grace and final perseverance.

In many instances, deep searchings of heart were experienced by professing Christians. One only can be mentioned. A brother in one of the churches had it strongly impressed upon his mind, that he had not been sufficiently faithful in imparting religious instruction to his children. He called his family together, confessed to them his neglect of this duty, and with tears besought them to forgive him, and to seek without delay, the things that concerned their everlasting peace. He soon after had the satisfaction of seeing a daughter among the hopeful subjects of divine grace, and seated with him at the Lord’s table.

About mid-summer, 1823, it was seen with deep regret, that the revival was on the decline. Laborers were with more difficulty obtained—meetings became gradually less frequented,—some of them were discontinued because clergymen could not be found to conduct them—christians seemed to be losing their earnestness in prayer, their zeal in labor, and their interest in the salvation of souls—until, perhaps in the middle of autumn, the work could only be spoken of, as “the late revival.”

The additions made to the four churches from June 1823, to May 1, 1824, as chiefly the fruits of this revival, were

Park Street, in Boston,	120
Old South, do.	101
Union Church, do.	62
Mr. Fay’s Church, in Charlestown,	65
Total,	348

The unusual caution and delay which were ob-

served in the admission of members to the churches, may have prevented some from making a public profession, who will be found at the last day to have been sharers in the work;—but it has also had the effect, it may be hoped, of excluding others whose impressions were only temporary, and not founded in a real change of heart. But one case of discipline, among all the persons admitted, has come to our knowledge; of the others it may be said, that in general, they have walked consistently with their high profession.

FROM THE FAMILY VISITOR.

THE TEACHER IN THE SABBATH SCHOOL.

I was invited on a fine morning, by a lady, to go with her to a Sunday School of which she was a manager; and, not having a place of worship to attend, I consented, for I was desirous of seeing in what manner *religious instruction*—the avowed object—was offered to the children. On this subject I had rather peculiar opinions, and had so often been disappointed in my visits of the same nature, that, although I had great confidence in my friend’s good sense and piety, I feared, lest again I should find that the *instruction* consisted in hearing a hymn, the catechism repeated, and a few chapters in the Testament *read*—not *explained*.

I was pleased on my arrival at the School by the general appearance of the scholars. They were all decent and neat. The girls received their teachers with a courtesy, and the boys respectfully took off their hats. This was a good sign. I am always inclined to think well of children, who are civil and humble in their manners. An ill bred child can never be an amiable one. I was still more pleased by the respect and seriousness, with which they listened to, and participated in, the hymn, chapter, and prayer, with which the presiding manager opened school. Each teacher stood at the head of the class assigned her, to observe order, and I, of course, took my station by the side of my friend, whose lot was the first class of boys. It was a regulation that each child should commit to memory the text of some one of his tickets, and that he should repeat it as soon as school opened. A boy apparently of 11 years of age, whose countenance bespoke good sense, but whose manner was so careless and indifferent, as to convince me, that his heart was not in his lesson, approached the lady, and handing his blue ticket, hurried over the solemn charge, “Remember thy Creator in the days of thy youth.” Edward, said his teacher, what do you mean, by “*remembering your Creator*?” He looked astonished at the question, and for a moment did not answer, what seemed to him a *very simple one*. At length he replied, I mean that I must not forget there is a God. And what benefit will it be to you, just to remember that there is a God? *Having once known*, ’tis impossible, Edward, you could forget *that*, unless your memory was destroyed. You could not see the bright sun shining in the heavens, you could not hear the rolling thunder, without recollecting from whom cometh sunshine and rain. Is there nothing more meant by this command, do you think? He was silent. The class drew nearer, and so did I, for this was “*instruction*.” Edward, said the lady, if your father, who is, I know, a kind and tender one, were to send you to school in a distant

country, where he knew you would meet with many wicked children, and that by consenting to do as *they did*, you would compel him, when you returned, to forbid you his house where good and obedient children only were permitted to enter; and if, in order to save you from so dreadful a fate, he were to give you a set of rules and strict commandments, and were to say to you, "My son, it is only by following *these*, that you can escape great misery, and shew your love, and gratitude to *me*, while you are gone, then remember your father," what would he mean by that charge? That I should remember all he had said to me and keep his commands, said the boy. And if you *forgot* them, or what is the same thing, if you *neglected* them, and did the very things he had forbidden, and kept company with those wicked children, who despised his laws and every day insulted him by word or deed, could you blame your father, if, when you returned, he refused to let you enter his house, where all was *innocence* and *peace* and *obedience*?—No, madam, said the child, whose serious countenance and manner, shewed that he began to comprehend her meaning, and whose downcast eyes and crimson cheek, made me suspect that he had a kind father at home, whose commands, he had *too often* disobeyed. Look at this Bible, my children, and listen attentively to me, said the teacher. You are all sent into *this* world as into a school, where you are to be educated for *another* and a *better* one. God is your Father.—He has placed you here, and to save you from the snares of the Devil and wicked men, he has given you his laws, and shewn you your duty in this book—holding up the Bible. If you follow his commands in this life, he will receive you when you die into his glorious heavens. If you despise or forget them, he will forbid you to enter, because you will not be fit to keep company with angels and good men, knowing however, that if you do not accustom yourself to obey him, while you are *children*, it will be very difficult for you to bring your hearts to submit to him when you are old. He has mercifully charged you "to remember your Creator in the days of your youth." Now tell me, Edward, what you think "remembering your Creator" means? That I should keep his commandments, said the child immediately, for *now* he perfectly understood her. You said you could not blame your earthly father for punishing your disobedience. Consider but for a moment that 'tis God who gives you *life*, and *strength*, and *friends*, and *food*, and *raiment*, and who, instead of letting you perish like the beasts of the field, has promised, if you will only endeavor to understand and keep "his will" while you are *here*, that when you die, you shall enter into a world of glory. If you *forget him*, or what is the same thing, if you despise and neglect his commandments, if you choose to follow the path of sinners, to swear, to lie, to profane his Sabbath, or commit any other wickedness, what can you say, if at the last day, the great day of judgment, you should hear the awful sentence pronounced? (open your Testament, Edward, and read the 41st verse of the 25th chapter of St. Matthew.) He read, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

I saw tears standing in the eyes of the thoughtless boy, whom she had particularly addressed, and the children looked in silence at their teacher, as if

waiting to hear from her, how they should escape so terrible a sentence. My dear children, said the lady, in a gentle, but solemn tone, what I have endeavored to explain to you, is a sacred truth, which you cannot *too soon* begin to imprint upon your souls. Some of you have become scholars because your parents desired it, others from curiosity and idleness, and because you do not know what to do with yourselves on Sunday. I trust that *some* have entered the school with a better spirit and from a nobler motive, *the desire to learn their duty towards God and towards man*. You must believe me, when I say, that your teachers invite you only for your *own sakes*. Instead therefore of considering it a *task* to come here, you should consider it a *great privilege*; for if you endeavor faithfully to remember and practise the lessons we set before you, this little school may be, to each of you the door of heaven. Having "remembered your Creator in the days of your youth," he will never forget you. In this world he will be your support and your refuge, and when you stand, as we all shall, before the judgment seat of Christ, he will welcome you to his glorious home in the heavens, with that blessed sound, (read, Edward, the 34th verse,) "Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world."

I do not know how this little address may affect my readers; but I can assure them, it had a very *great effect* upon the children and myself. The former, at a motion of her hand, took their seats and began to look over their lessons, but with a manner very different from that, which I observed before they rose. Every eye was intent on the book, every countenance serious. For my part, I congratulated myself, on having at length seen one teacher, who considered "*hearing lessons*," as a trifling part of the business. I am anxious, said I, to hear your class read. We are not ready, for 'tis our *last* exercise, and my boys have gone through none yet; but you may be interested by the opposite class which is just rising I see, replied my friend. I left her, therefore, upon her promise of a sign when she was going to begin, and approached the first class of girls. A young lady of mild and engaging manners was at its head, and as I listened to her gentle tone and observed the intelligent faces of her scholars, I promised myself another proof of "*woman's skill*" in reaching the heart. They read the 10th chapter of Luke, but to my great mortification, verse after verse was hurried over without a comment from the teacher. She corrected *false pronunciation*, but the proper *tone*, the proper *emphasis*, was apparently considered of no consequence. With an unmoved countenance she heard the most beautiful passages perverted into nonsense. They were *reading*—that was sufficient. Surely, said I to myself, when 'tis finished I shall hear her *explain* much, that to these children must be unintelligible. Surely from the parable of the good Samaritan, from the characters of Martha and of Mary, I shall hear her draw useful and appropriate lessons, to inculcate on these young females on whose tenderness and care, the wounded and the sick will hereafter be thrown; and who, as heads of families, may, like Martha, be "careful and troubled about many things" and should therefore be excited to the "*one thing needful*." I was mistaken. The chapter finished, she quietly distributed the tickets,

and in sorrow I was shaking my head at this addition to my list of *negligent teachers*, when my friend beckoned me. Her boys had just commenced the 14th chapter of John, which she had selected, because it so beautifully and affectingly enforced what she had been endeavoring to explain to them. But instead of permitting a scholar to hurry over a verse, he was made again and again to repeat it, until he had caught its spirit and appeared to comprehend it. Every difficult word was explained quickly and with simplicity, and the attention constantly excited by her unexpected questions on the subject of the chapter.

My method necessarily takes time, said she to me, when the dismissal-bell gave us an opportunity of conversing. But I find reason every Sabbath to persevere in my plan, for I see it must be by "line upon line, precept upon precept" that these young minds can be enlightened at all. I am not anxious that *much* should either be read or acquired. I am anxious only that they should comprehend what I teach. After an expression of my cordial approbation, I mentioned to her my regret and disappointment while listening to the exercises of the opposite class. Certainly, said I, that teacher can have but a very imperfect idea of her duty. And yet, my friend answered, she means to do good, for she is amiable and kind-hearted and piously disposed. You cannot say *religious*? No! Then I understand the *chief cause* of her deficiency—she has never felt the exceeding *sinfulness of sin*. She knows not its deceitfulness or she would never be satisfied with guarding these young creatures from its temptations by making them repeat a catechism or a hymn, or read a few chapters in the Testament, as if there were magic in the *mere words*. I pity her from my heart, if she even better understands the *sacred obligations* which, I think, she has imposed on herself by becoming a teacher of the *higher classes* in a Sunday School. She would be very much astonished, said the lady, if you were to talk to her of sacred obligations. For it seems in vain that by example and exhortation we attempt to draw a distinction between this and common schools. Our teachers, with few exceptions, act as if the *only* difference consisted in its being held on the Sabbath, and using the Testament. They come to the duty as to a *task* or with perfect indifference, and take no pains to qualify *themselves to give instruction*. Were you to ask why they came here, they would tell you, to teach children to read, to say their catechism and their prayers, and to keep them in church or meeting during service.

And *this* is called religious instruction—*this* is to enable these poor children to resist "the world, the flesh, and the devil." If I dared, I would say to these "blind guides," whatever you may choose to think, be assured these little creatures are talents entrusted to you. You have freely and voluntarily offered to become their *religious instructors*. Many of these children perhaps are orphans—a still greater number have wicked or careless and indifferent parents. Only reflect for a moment that their *eternal welfare* may depend on your instruction, that their souls may be lost through *your negligence*. 'Tis in vain that you make them read the life or the doctrines of their Saviour, if you do not explain to them that He lived for their *example*, that He died to redeem them, and that

those doctrines are to guide them in thought, word, and deed. 'Tis in vain that you bid them refrain from sin, unless you explain to them the office, and teach them to pray for the assistance of that Holy Spirit, who can alone sanctify and preserve them from it, unless you urge them to confess their sins and shew them the nature of true repentance.

The Testament, the Catechism and Hymns, then, should be the means, not the end of your instruction. Encourage your scholars to commit them to memory, 'twill be a treasury from which in sickness and sorrow, they will hereafter draw with thankfulness. But beware lest they should mistake "the *form* for the *power* of godliness."—Make them understand that the *highest* in class is frequently the *lowest* in the sight of God, for a child may be a very smart and a very wicked one. That to read, sing hymns, and attend church or meeting, is right, and is their bounden duty; but that all this, and more, may be done without having a sense of religion. For if it is not the fruits of a contrite, humble, and thankful spirit, 'tis like the Pharisees of old, "to pay tithe of mint, anise, and cummin, and omit the weightier matters of the law." That they may be *sinner*s without being "murderers," or "thieves," or "false witnesses;" since to indulge themselves in anger and malice, pride, envy, hatred or uncharitableness, or any other hidden and wicked propensity, is to have "an unrenewed heart and spirit." Finally, impress always on their minds the solemn fact, that when able to understand *what sin* is, they must answer to their Maker if they commit it, and by exhibiting his love, his forbearance, his mercy or his terrors, induce them to watch over their, perhaps, still innocent hearts, or to forsake the sins in which they are as yet not hardened.

If by this faithful discharge of your duty, you are the means of rescuing even *one soul* from the snares of evil example or ignorance, if you lead even *one* erring child into the path of life, rejoice and be exceeding glad, for your Saviour himself hath said, "Whosoever shall break one of these least commandments, and *teach men so*, shall be called *least* in the kingdom of heaven; but whosoever shall *do and teach them*, the same shall be called great in the kingdom of Heaven."

EVIDENCES OF CONVERSION.

Of the nature of zeal in religious duty, as an evidence of grace.

Some are disposed to contemplate religion as appertaining exclusively to the understanding, while others make it to consist wholly in feeling. Unquestionably the heart and understanding are both concerned in the services of religion; and they, who would exclude the one or the other, are in a mistake concerning the subject.

There is a great difference in mankind in the native ardour of their feelings. Some are more ardent than others, in whatever engages their attention. They are carried away with their feelings, and are all life and activity. When this trait of character is manifest in a course of conduct in any considerable degree,

it is called zeal. As all are capable of more or less ardour of feeling, so all are capable of being more or less zealous, as they become interested in objects, or in courses of conduct. They who are naturally ardent, will become zealous in almost every thing, which they view as of any importance. If it be in the cause of religion, or in the business of the world, they will manifest the same trait of character. Zeal is that ardour of feeling and desire, which prompts to persevering efforts in what engages the attention; and this depends, in a great measure, on the natural constitution of man. In itself considered, zeal is no evidence either in favour or against a man's piety. It is a manifestation of the natural temperament of one's feelings. Because one person has more zeal than another, it is no decisive evidence that he has more piety. You see some ardent in their worldly business,—they enter on it with all their might—are engaged, and full of life and energy. In case such persons become pious, you will expect to behold them zealous in religion; and on the other hand, they who are less zealous in the things of the world, will manifest less in the things of religion, and perhaps are as devoted in heart to the cause, as the other class of persons. A man's zeal always shews in what his feelings are engaged; yet it does not always shew that his feelings are right. Zeal must be guided by knowledge to turn to any valuable account. Without knowledge, it is dangerous, and is unsafe to be relied in at all, as evidence of piety. The zeal of the worldly minded men in the business of the world is no evidence of piety, nor would it be in the things of religion, so long as their governing motive is on the side of the world. The Ephesians were very zealous for the worship of the great goddess Diana. Pagans are zealous in the worship of idols, at this day, and are ready to make great sacrifices to appease their anger and conciliate their favour! All classes of religious sectaries are zealous in maintaining their peculiar opinions and forms of worship. Atheists and Deists are zealous in defending the principles of their belief! But in these examples, who will say that zeal is evidence of Christian character? Were zeal of itself evidence of piety, it would prove the existence of piety in Jews and Infidels—in Pagans and Mahometans—in Deists and Atheists! but it must be apparent to all, that this cannot be the case.

Worldly motives may have influence in leading men to be zealous in the services of religion, in some connexions. They may see it to be for their advantage to appear on the Lord's side, and for a time, manifest much zeal in maintaining the worship of God, even when they are seeking their own private advantage. It is in this manner that many act, who are false-hearted enthusiasts. They outwardly appear

well for a time, and wish to be commended for their forwardness and readiness in religious duty. And their zeal is the principal evidence of piety on which they rely in maintaining the reputation of being Christians. Thus Jehu, who was employed in the Providence of God as an instrument in fulfilling the predictions of Elijah concerning the house of Ahab, wished to obtain the praise of men. This is apparent from his whole history, and especially from his invitation to Jehonadab, when he said, "Come with me, and see my zeal for the Lord." Jehu was seeking his own glory in all his zeal in maintaining the worship of God; "for he took no heed to walk in the law of the Lord God of Israel with all his heart."

Joash was a great reformer in Jehoida's time. It is recorded of him, "that he did that which was right in the eyes of the Lord all the days of Jehoida the priest;" but after the death of Jehoida, Joash's zeal declined,—he became a vile wretch, and was at last put to death by his own servants. In many cases God has employed wicked men in accomplishing his predictions, who while thus employed have conducted as zealous servants of the Lord, yet have been at heart seeking their own private interests. Paul, before his conversion, was a zealous Pharisee. He displayed much fortitude and much fixedness of purpose in laying waste the Church of God, and in persecuting the disciples of Jesus even unto death. His own account of himself shews a high degree of zeal in what he then thought to be right. "I was zealous towards God, as ye all are this day, and I persecuted this way unto death; and I verily thought with myself, I ought to do many things contrary to the name of Jesus of Nazareth; and concerning zeal, persecuting the Church." At the time the apostle gave this account of himself, he was sensible that he had done wrong in all his religious zeal, before his conversion, although he then thought he was serving God. It is certain, that men may manifest zeal in a wrong as well as in a right cause; and hence zeal must not be taken for piety nor regarded as evidence of piety. Without a knowledge of duty, zeal is blind,—it may be right—it may be wrong. It requires knowledge to temper and regulate it in its operations. They who give way to their feelings and passions, are in great danger of being carried into improper irregularities of conduct and into errors in sentiment. It is to be feared, that many are deceived in their religious hopes, by placing too great dependence on their zeal. They take it for granted, that they are Christians, and that they could not be so much engaged in religious meetings, and so ready to talk on religious subjects, if they were not converted persons. And all the opposition, which they meet from the world, whether it is made to their own inconsistencies or not, they con-

strue into persecution for righteousness sake. Even sober argumentation, with some zealous enthusiasts, is regarded as persecution. Great caution is to be observed in forming an estimate of a man's piety by his zeal. The character of his zeal is to be taken into the account; and if it appear to be enlightened by knowledge, and to be grounded in holiness, it may be marked as evidence of conversion. In nothing is zeal more becoming than in the cause of Christ. It is no matter how much zeal Christians have, provided it be governed by knowledge. And that zeal which is governed by knowledge, and under the direction of pious feeling in the heart, will be of a consistent character, and it may rise higher and higher, and shine brighter and brighter, as men advance in the journey of life. But they, whose zeal is inconstant and irregular, have reason to fear that their hearts are not right with God. If religious truth and duty have gained ascendancy in the heart, it is reasonable to suppose they will command our persevering efforts. Men always do what they love to do, and do with all their might what they consider as most essential to their happiness. It cannot be otherwise, that real converts should manifest as much or more zeal in religion as they ever manifested in the things of this world. Here is a louder call for energy, activity, ardour, and perseverance, than in any worldly enterprise. The zeal of the child of God should outburn that of the worldling,—it should be as unquenchable, and more steadfast and unyielding. The motives addressed to his mind are so much more weighty than those by which men of the world are governed, as heavenly joys are superior to the pleasures of sense. There is no room for comparison in the case. If his zeal ought to bear any proportion to the importance of the interests to be secured, the child of God should never grow weary, or decline in his steadfastness. He knows that his time here is short,—that much is to be done in his own preparation for heaven,—that his conduct will affect the state of others,—that he belongs to a vast kingdom, the honour and prosperity of which depend on the zeal and fidelity of its subjects. In these circumstances, who will say that the child of God ought not to be diligent and active, and persevering in the discharge of duty? If any cause demand all the ardour and energies of the soul, it is this in which he is engaged!

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, NOVEMBER 19, 1825.

REVIVALS OF RELIGION.

Letters have been received from Middlebury, Vt. stating, that a revival had commenced in the College. Several of the Students were made subjects of the work, and

great seriousness and much anxious inquiry, pervaded the whole College.

Extract of a letter from Machias, Me. dated Oct. 17, 1825.

A revival of religion commenced here a few weeks since, and is now in a very prosperous state. About thirty are hopeful converts, mostly youth—among others is a daughter of our Senior Pastor, who by the way seems almost to have renewed his age. He preaches again to us occasionally, say, on Sabbath evenings, and the testimony from his lips seems to be very *weighty*.—A revival commenced in August last at Lubec: there are reckoned to be about 30 hopeful converts there.—*Chr. Mir.*

The Treasurer of the American Board of Foreign Missions, received in donations, from Sept. 16th, to Oct. 20th inclusive, the sum of \$9,143 50, besides a legacy of \$10 for the Mission College in Ceylon.

THANKSGIVING.

The Governor of the state of Rhode Island has appointed Thursday, the 24th inst. as a day of public Thanksgiving and Prayer. When christians are assembled on that day, it may tend to heighten their devotions, and increase their gratitude, to remember that the same incense of praise is ascending, at the same time from all the worshipping assemblies in New-England, and the state of New-York. The design of the institution of a public Thanksgiving, and the various objects which call for gratitude and praise on that day, are very strikingly set forth in the following

PROCLAMATION FOR THANKSGIVING BY GOVERNOR PARRIS, OF MAINE.

"When the Most High divided unto the nations their inheritance," and "appointed the bounds of their habitations," he was pleased to reserve for our highly favored nation, "a good land," on which his richest gifts were to be poured out in unexampled profusion; where civil and religious liberty, with all their attendant blessings, should fix their abode, and where, in consequence, national prosperity and individual happiness should be enjoyed in a degree, which has seldom, if ever been equalled in any other part of the world.

By fulfilling these purposes of His mercy to our fathers, and by still continuing to fulfil them to us, He has laid us under peculiar obligations to yield Him ample returns of gratitude and praise; obligations which we cannot disregard or forget, without incurring the guilt of ingratitude in a greater degree than it has ever been incurred by any other civil community. Of these obligations we are reminded by the return of the present season of the year. It is the season in which the bounteous "Lord of the harvest" rewards the labors of the husbandman with its rich and various fruits. It is the season in which New-England has long been accustomed to present herself with all her children before the throne of her Munificent Benefactor in the attitude of devout and adoring thankfulness, and to offer from ten thousand thousand tongues her humble tribute of praise and thanksgiving.

Animated by the spirit and sharing in all the prosperity of her elder sister States, this State has not failed to imitate their laudable example by uniting with them in offering their annual sacrifice; and it cannot but be considered as highly de-

sirable, that a custom so reasonable in itself, and associated with so many pleasing and sacred recollections, should be perpetuated among us, and that the time may never arrive when the people of these states shall cease to hear, and cheerfully comply with, the voice of their civil Fathers calling them at each return of this season to enter God's "gates with thanksgiving and His courts with praise."

I have, therefore, thought fit to appoint, and with the advice of the Council, do hereby appoint **THURSDAY, THE TWENTY-FOURTH DAY OF NOVEMBER NEXT**, to be observed by the inhabitants of this State, as a **DAY OF PUBLIC PRAISE AND THANKSGIVING**.

And they are requested to assemble on that day, in their several places of religious worship, and to unite as one man in offering unto God those thankful acknowledgments which His goodness demands, and in causing "one sound to be heard in blessing and praising the Lord, saying, for He is good, for his mercy endureth forever." For all the natural and moral perfections, which compose His character; for His greatness which is infinite; for His power which is almighty; for His wisdom which is unerring; for His holiness which is unspotted; for His goodness which is unbounded; for His truth and faithfulness, which never fail; and for His tender mercy, which is over all His works, let us praise Him "who alone is worthy to be praised," and "give unto Him the glory which is due to his name." And while we praise Him for all his infinite and adorable perfections, let us "render Him our most hearty thanks" for the rich and manifold blessings which in the exercise of those perfections, He has bestowed on us, and on others with whom we are connected. For the mercies worthy to be had in everlasting remembrance, which He shewed unto our Fathers, when "He cast out the heathen before them and planted them;" for the protecting and bountiful hand which He has ever since extended over their descendants; for His kind care of this state from the commencement of its political existence; for the abundant supply of the fruits of the earth, with which he has crowned the present year; for the success which has attended our commerce, manufactures, and fisheries; for our preservation from those desolating judgments which we have merited; for the continued enjoyment of our inestimable privileges, civil, literary, and religious; and above all, for the "unspeakable gift" of His Son, for the blessings of salvation through Him, and for the successful exertions which are made to communicate these blessings to our destitute countrymen and fellow-creatures, let us with sincere and most fervent gratitude present our thankful acknowledgments to the Great Giver of every good and perfect gift, to whose unmerited, overflowing kindness alone we are indebted for all these favours.

Uniting confession and supplication with our thanksgiving, let us humbly acknowledge, and beseech Him for the sake of His Son, to forgive our past ingratitude, and our abuse of His mercies; to preserve us from those sins which would prove our thanks to be insincere, and render them unacceptable in His sight; to watch over the interests of this state and of all its inhabitants; to preserve the union, peace, and prosperity of these United

States; to bless their Chief Magistrate, and to guide all who are entrusted with the administration of the National Government; to render the influence of His holy religion more efficacious and extensive; to crown with success every effort which is made for the promotion of this object, and to fulfil those gracious promises and predictions, the fulfilment of which will cause the reign of the Prince of Peace to become co-extensive with the earth, banish from our world the evils by which its inhabitants have been so long enslaved and oppressed, and "make its wilderness to become as Eden, and its deserts as the garden of God."

ORIGIN OF PUBLIC THANKSGIVING.

There is a tradition that in the planting of New England, the first settlers met with many difficulties and hardships, as is generally the case when a civilized people attempt establishing themselves in a wilderness country. Being men of piety, they sought relief from Heaven, by laying their wants and distresses before the Lord in frequent set days of fasting and prayer. Constant meditation and discourse on their difficulties kept their minds gloomy and discontented; and, like the children of Israel, they were many times disposed to return to that Egypt, which persecution had induced them to abandon. At length, when it was proposed in one of their assemblies to proclaim a fast, a farmer, of plain sense, rose, and remarked, that the inconveniences they suffered, and concerning which they had so often wearied Heaven with their complaints, were not so great as they might have expected; and were diminishing every day as the colony strengthened; that the earth began to reward their toil, and to furnish liberally for their subsistence; that the seas and rivers were full of fish, the air sweet, the climate healthy, and above all, that they were in the full enjoyment of their civil and religious liberty; he, therefore, thought, that reflecting and conversing on these subjects would be more comfortable, as tending more to make them contented with their situation; and that it would be more becoming the gratitude they owed to the Divine Being, if instead of a fast, they should appoint a *thanksgiving*. His advice was taken, and from that day to this, they have, in every year, observed circumstances of public felicity sufficient to furnish cause for a thanksgiving day; which is, therefore, constantly ordered, and religiously observed.

DR. B. FRANKLIN.

SYNOD OF NORTH CAROLINA.

The Synod of North Carolina commenced its annual session at Greensborough, Guilford Co. on the 5th ult. and closed on the 8th.

The session was rendered peculiarly interesting, by the presence of a delegation from the Hanover Presbytery of Virginia, Dr. Rice, Rev. Mr. Paxton, and the Rev. Mr. Taylor. The object of this mission was to lay before the Synod the origin, progress and design of the Theological Seminary in Virginia, to obtain the approbation and concurrence of this body; and to establish a correspondence and mutual understanding, with regard to its important objects.

The sacrament of the Lord's supper was administered on Sunday. "The concourse of people

on this occasion, says the Western Carolinian, was unusually great. It was thought by good judges, that more than 200 people were present. No language can do justice to the sermon preached by Dr. Rice on this occasion, or to his admirable address to the coloured communicants. The profound silence, occasionally interrupted by convulsive sobs: the riveted attention of the audience; the streaming tears and anxious looks, best proclaimed its excellence. It, no doubt, was an occasion long to be remembered—an occasion to be remembered throughout the longliving annals of eternity. Many, we do believe, will remember this day, as the happy era which broke asunder the chains that bound them down to a guilty world.

FOR THE RELIGIOUS INTELLIGENCER.

ORDINATION.

Communicated by order of the Presbytery of Grand River, Ohio.

Sept. 22d, 1825.—Ordained, at Bristol, Ohio, to the work of the Christian ministry, the Rev. Daniel Miller, and Installed over that people as his peculiar charge. The Introductory Prayer was offered by the Rev. E. T. Woodruff; the Rev. Harvy Coe preached the Sermon; the Rev. Giles H. Cowles, D. D. made the Ordaining Prayer; the Rev. Nathan B. Derrow gave the Charge; the Rev. Perry Pratt expressed the Fellowship of the Churches; the Rev. Jonathan Leslie made the Address to the people, and the Rev. Joseph Badger made the Concluding Prayer. The order, solemnity, and propriety observed on the occasion, very much resembled what is observable on similar occasions, in the New-England States, the land of our fathers' sepulchres.

INSTALLATION.

Oct. 20th, 1825.—The Rev. Joseph Badger, was installed as Pastor over the Church and people, in Gustavus, Ohio. After having as a missionary and an Evangelist traversed the wilds of this western wilderness, through the period of 25 years, this venerable servant of Christ in the 69th year of his age, is settled with the pleasing prospect before him, that his last days will be the most peaceful and happy of his laborious life.

At his installation, the Rev. Harvy Coe offered the introductory prayer; the Rev. Giles H. Cowles, D. D. preached the sermon; the Rev. Nathan B. Derrow made the installing prayer; the Rev. Ephraim T. Woodruff gave the address to the Pastor; Mr. Derrow gave the right hand of fellowship; the Rev. Daniel Miller made the Address to the people; and Mr. Woodruff made the concluding prayer.

MONTHLY CONCERT IN BOSTON.

The only statements made at the Monthly Concert on last Monday evening, were by the Corresponding Secretary of the Board of Foreign Missions; who said he had some difficulty in selecting matter, so abundant was the interesting intelligence which had come to the Missionary Rooms during the past month. In making our report of his statements, we shall pass lightly over those articles of intelligence, which were received too late to be noticed in the Missionary Herald for the present

month, since we would not unduly anticipate that useful work.

Ceylon.—The animating effusion of the Holy Spirit, which, in the early part of 1824, blessed all the stations of the American mission in Ceylon with an extensive Revival of Religion, has been described on our pages. That revival declined gradually, after near 80 persons from among the heathen had become the hopeful subjects of renewing grace. Still, the missionaries were led to entertain strong hopes of another gracious visitation. Nor were their hopes disappointed. About the middle of October, in the same year, many of the native members of the church were unusually excited to prayer and activity, in behalf of their unconverted acquaintance. The graces of some, which had seemed to languish, were revived; and the missionaries were much encouraged to multiply their efforts. In short the mission was blessed with a *second* effusion of the Holy Spirit. The special seriousness, as in the former revival, extended to all the stations. The greatest part of the members of the Charity Boarding Schools, several assistants in the missionary families, and several schoolmasters, were more or less affected by divine truth; and a number indulged a hope of pardon through the Lord Jesus; among whom were several, whose influence, should they continue steadfast, will be great on the side of truth and piety.

In January of the present year, the *first fruits* of the former revival, in number *forty-one*, were admitted to the visible Church of Christ. To induce the people to assemble on the occasion, and to accommodate those who should come, a temporary building, 100 feet by 66, was erected by the missionaries. In this house from twelve to fifteen hundred natives met on the day of the solemnities, which were witnessed with great apparent interest. The English missionaries of the neighbourhood were there. The exercises on the occasion were as follows:—Introductory address, prayer, and singing—prayer and sermon—address to the candidates on the subject of baptism and prayer—baptism of the candidates, a ceremony which is said to have been peculiarly interesting—prayer after the baptisms—reading the articles and covenant of the church—baptism of the children—address to the persons received into the church—administration of the Lord's Supper—and address to the audience.

Eighty six persons commemorated the love of Christ at his table; *seventy-three* of whom were natives.

After these services, the question was put to the audience, "Who among you are sincerely desirous of becoming Christians, and are determined earnestly to seek the salvation of your souls?" Immediately, *more than one hundred* natives, unconnected with the church, arose, thus publicly declaring their belief of the Christian religion, and their intention to become the disciples of the Lord Jesus.

Of those admitted to the church, the case of *Timothy Dwight* was described as peculiarly promising.

The number of children in the mission schools established by the American missionaries, was, in February last, more than 2,600. *Two hundred and fifty-five* of these were girls; a fact, which the Secretary said was worthy of grateful notice, as, but six years ago, it was with difficulty that the

missionaries could procure so small a number as ten females for instruction; so strong were the native prejudices against female education.

The importance of the contemplated *Mission College* in Ceylon is very great; and a liberal patronage is earnestly requested by the missionaries, in order that, among the pious and promising youths, there may be many qualified to act as Native Preachers.

The letter of the missionaries from which this intelligence was drawn, is published in the *Missionary Herald* for the present month.

Cherokees.—At Candy's Creek, the latest missionary station formed among the Cherokee Indians, a church has recently been organized, and five Cherokees admitted. One of these is a very aged woman, who gives much evidence of piety.

Sandwich Islands.—The notices of this mission were scarcely less interesting than any that have been received in past times, and were five months and a half later than the latest intelligence hitherto published. For the reason mentioned at the onset, we only say now, that the news of the king's death occasioned no other effect at the Islands than deep sorrow, and that the subsequent prosperity of the mission has been greater than ever before.

Mr. Evarts gave it as the opinion of a very intelligent and pious gentleman, whom he had lately seen, and who had spent thirty-two years in India, and had sustained important offices both military and civil, in that country, that superstition and idolatry in India, would ultimately fall before the influence of Christianity; and that it would fall in Southern India within no very long period.

This gentleman had been personally acquainted with SWARTZ, and said that no man in India, black or white, prince or subject, had more influence than that missionary. He had seen 500 Brahmins assume the customary attitude of solemn veneration when addressed by Swartz. During the bloody wars between Hyder Ally and the English, Swartz was permitted to go any where, without molestation from either party; and when once he expressed his apprehensions to Hyder, that his soldiers not knowing him, might one day do him harm, that Emperor gave him a passport, signed with his own hand, permitting him to go any where in his territories, for he was a holy man, and would not abuse this liberty.

The gentleman further remarked, that in Calcutta every respectable man professed a friendship for missionary operations, from a conviction of their utility; and that of late years, a great and most favourable change in this respect had occurred at Madras; and moreover, that in consequence of missionary influence, true piety has made astonishing advances among the Europeans in that country.

In conclusion, Mr. Evarts stated, as has been usual on the first Monday in November, (that being the anniversary of the institution of this meeting) how much had been contributed at this Concert during the past year. The sum was *eight hundred and forty-one dollars, sixty-seven cents*; making the whole contributed at the Concert in Park-street Church during the last seven years, \$5,841 67; a yearly average of more than 760 dollars. This, however, had formed but a small

portion of what had been given by those who attend the Concert, for the support of missions to the heathen; not to mention their numerous other charities.—*Rec. & Tel.*

AMERICAN COLONIZATION SOCIETY.

MESSRS. EDITORS.—Such have been the offers for emigrating to Liberia since my first notice in your journal, that I am now prepared to develop another part of my plan. It is to receive from their parents or guardians, several youth for the following professions:

The Sacred Ministry;—*the Profession of Medicine*;—*The Printing Business*;—*the Mercantile Profession*;—*the Carpenter and Joiner's Trade*;—*the Blacksmith's Business*;—*the Mason's Business*;—*the Millwright's Business*, and *the Hatter's Trade*.

There are more reasons in support of this measure than I have time to enumerate. The Colony is already in a most flourishing state. The United States Government are building a town for re-captured Africans, for their resident Agents, and for the accommodation of those American Seamen who capture and bring slave ships into the port of Liberia. The Colonists are erecting two other towns for themselves and for American emigrants. New towns must constantly spring up in the interior of the Territory, as it is designed to give the whole the order of an agricultural community. The natives also, viewing with astonishment the superiority of the Colonists' mode of life over their own and that of the slave-dealers, are importunate to have the mechanic arts, and the incipient principles of science and religion introduced among them. Does not all this call for the exercise of every important profession in life.

The Colony, moreover, affords the best school for people of colour to acquire these professions. Almost every shop and store and office and high school in America is shut against their youth.—Besides, a knowledge of the peculiar circumstances of the Colony is indispensable, before they can act well their parts in any of these callings. It is a knowledge that can be acquired only on the spot. They would become also more easily *acclimated* when young, live longer in the field, possess stronger attachments to the place and people, awaken in their behalf a deeper sympathy and confidence, and thus have an incalculable advantage over those who grow up in foreign lands, and come in among them as foreigners, to dictate in matters of which they are in a great measure ignorant.

Let then all teachers of African Schools, Societies for African improvement, and the benevolent generally, bring forward suitable youth to carry this plan into complete effect. They doubtless may be found in sufficient numbers, to hail with rapture this new demand for the exercise of their higher powers. Their parents surely will not object to the brightest of their sons going forth where they may become—not shoe blacks and slaves for the proud and scornful—but influential freemen, occupying all the honourable stations among a people prospered of God.

For *what* has the Providence of God of late raised up for them so many schools and teachers? Why has God blessed these instructions so much to their mental and moral improvement? Has he

not also prepared a place, in the meantime, corresponding with their intellectual elevation. I feel assured that there will be no difficulty in answering these questions, nor in performing the duty they suggest, by such as have watched, from week to week, the opening of African intellect, but sighed over the possessors of such endowments, when they remember to what a menial service they were doomed.

Communications as usual addressed to me at Boston to the care of Dea. J. C. Proctor.

H. SESSIONS.

Agent of the Am. Colonization Society.
November 8, 1825.

RELIGIOUS DISSIPATION.

Dr. Miller, of the Princeton Theological Seminary, in a truly excellent sermon upon "the difficulties and temptations attending the preaching of the Gospel in large cities," among other causes of these peculiar difficulties, reckons "the love of variety and fondness for *religious dissipation*," which prevail, generally, to the greatest extent in populous towns. His remarks in the following extract, are applicable to more than one city.—*Col. Star.*

"There is also a tendency in large towns, where public exercises of religion abound, and where some churches, of one denomination or other, are almost always open; there is a tendency, among many professors of religion, otherwise exemplary, by far too much to neglect the duties of the closet and of the family, and to be almost perpetually engaged in attending on public services. I am a warm friend, not only to a punctual attendance on the stated services of the house of God on the Sabbath, but also to an attendance on prayer meetings, and other similar exercises, as Providence may afford an opportunity in the course of the week. The person who has it in his power to attend such meetings, but has no taste in it, and seldom or never appears at them, gives too much reason to fear that if he have real religion at all, it is at a very low ebb in his soul. Nay, I have no doubt that, where the principle of piety is in a lively and growing state, such meetings will be regarded as a feast, and there will be a desire to enjoy them as often as is consistent with the other duties of a Christian life. But this desire may be, and often has been, indulged to excess; especially by parents and heads of families. Many hasten from church to church, and from one social meeting to another, until every hour on the Sabbath, and every evening in the week, are employed in public services. In fact, they seem to think that they serve God acceptably just in proportion to the number of public exercises on which they can attend. This religious dissipation—for it really appears to me to deserve its better name, is productive of multiplied evils. It interferes, almost entirely with that calm self-examination and self-converse, which are so essential to a life of growing piety. It abridges, or prevents, in a most fatal degree, that faithful instruction of children and servants, which is indispensable to training up a family in the nurture and admonition of the Lord. And it tends to surcharge the mind with an amount of spiritual provision, which is never properly digested, or likely to be advantageously applied. The consequence is, that the young and rising generation, in such families, are never prepared, by adequate training at home, to hear the Gospel with profit. While those who are more advanced in life, taking

little or no time for meditation and reading in private, do not grow as they ought in Scriptural knowledge, and remain but babes, while they ought to be strong men in Christ."

FROM THE COLUMBIAN STAR.

LUTHER TO MELANCTHON.

MY DEAR M.

I am strongly persuaded that your friend, the Rev. Mr. T. is a day-dreamer. He dreams that there are two kinds of holiness, one of which was possessed by Adam in innocence, and binding on all his posterity; the other derived from Christ, and binding only on his people. He has yet to learn that the same things which are required by the precepts of the law, are bestowed by the grace of the Gospel. He has not recognized the import of that memorable prayer of an illustrious divine—*"Da quod jubes."*

He dreams that Adam, in innocence, was only a natural man; and therefore had not power to perform spiritual duties. He has yet to learn that "the natural man, who receiveth not the things of the Spirit of God," is not a man possessed of the holy image of God, as was Adam; but of mere natural accomplishments, as were the wise men of the world, the philosophers of Greece and Rome, to whom the things of God were foolishness.

He dreams that sinners are both naturally and morally unable to believe in Christ, because he conceives that the Scriptures represent them as both '*unable and unwilling*' to come to him for life. He has yet to learn, that these two kinds of inability cannot consist with each other, so as both to exist in the same subject and towards the same thing. As moral inability supposes a natural ability, he who never in any state was possessed of the power of seeing, cannot be said to shut his eyes against the light. If the Jews had not been possessed of natural powers equal to the knowledge of Christ's doctrine, there had been no justice in that cutting question and answer, "*Why do ye not understand my speech? Because ye cannot hear my word.*" A total physical inability must of necessity, supercede a moral one. To suppose, therefore, that the phrase "No man can come to me," is meant to describe the former; and "ye will not come to me that ye may have life," the latter; is to suppose that our Saviour taught what is self-contradictory.

Mr. T. affirms that the unregenerate have natural ability to obey the law. We add, 'and savingly to believe the Gospel.' He says no; for they cannot thus believe without spiritual life. We reply, they can do it as easy as they can obey the law without spiritual life. He says, "nothing prevents their obeying the law, but the want of disposition, or a right state of mind." We reply, the same obstacle, and nothing more, hinders their belief of the Gospel. He says, "they must derive life from Christ, before they can savingly believe." We reply, and they must derive life from Christ, and much more than any have yet derived, before they can perfectly obey the law. He says, that "faith and repentance are beyond the reach of our natural powers." We reply, not further than holiness, without which there is no obedience. He conceives that the holiness which Adam possessed, and which the law requires, is merely natural;

that which Christ confers, spiritual. We reply, that if the law be natural, it is also spiritual, and requires spiritual obedience; for God is a spirit, nor can any act of worship, or other service, be acceptable to him, unless it be done in spirit and in truth.

He affirms, "that if the spiritual impotence which man has contracted by the fall, be no more than the want of inclination, or willingness to do what is spiritually good; then it is no more than such inability as that of a man in perfect health to go out of house, or that of a good scholar, to write when he has no inclination to do so." But, with Mr. T.'s permission, we will change the simile, and say, "that it is no more than such inability as that of a man in perfect health, to go into the burning crater of Hecla, or Vesuvius." This approaches nearer the truth, for the aversion of the unrenewed heart to God, is not such as to place it almost in a state of indifference to holiness or sin.—There is an awful preponderancy of disposition and inclination to the latter. So great that it can be vanquished only by the influence of the word and Spirit of God.

With an air of triumph, Mr. T. asks, "What is gained by ascribing natural ability to man, when we concede it to be impossible for him ever to exert these powers, even so far as to perform a single act spiritually good?" We readily grant that physical power will of itself effect nothing, either good or evil. Such powers are natural endowments and gifts, possessing nothing in themselves to which we can attach either praise or blame.—What signifies our having sound minds and athletic bodies, when we are destitute of inclination or will to exert them? What avails it that the artificer possesses all requisite skill, bodily strength, implements, &c. when he has an insuperable aversion to labor? Yet, if such a mechanic should perchance be grappled by the relentless pangs of penury and starvation, we at once pronounce his sufferings just. But the moment you consider him deprived of physical powers, by disease or misfortune, he ceases in your estimation to be a fit subject of punishment—he then becomes an object of sympathy and charity. Natural or physical impossibilities exclude every notion of duty. No government, either human or divine, requires us to do any act physically impossible. That law which is spiritual, and paramount to all others, demands of no person to love God with more than all his strength; nor did the evangelist expect the Ethiopian to believe with more than all his heart. To make a man without natural ability either a saint or a sinner, can only be done by an arbitrary imputation. But many things morally impossible are nevertheless duties. No just government makes the least allowance for the want of moral power; so far from it, this is the very thing which all governments aim to punish. Moral inability to do good, is an excellent definition of sin, of crime, and of all that is punishable by the civil as well as the divine code. Our views in attributing to man natural ability, have been most egregiously misunderstood. It is done, not to render his condition less helpless, but more guilty; not that we should be less indebted to God for saving grace, but that we may better understand the momentous import of that warning voice, which speaks to all the ends of the earth, saying, "LOOK, AND BE SAVED."—When we ascribe to him the necessary physical

powers, we raise him somewhat above the irrational creation, and make him an accountable being; and when we urge on man the duty of repentance towards God, and faith in Christ, we know that we are not speaking to moles and bats."

On this plan, we readily perceive that such duties are properly and fitly required of him; the guilt, pollution, and aversion of his heart, to the contrary notwithstanding. If his impotency be seated in the mind, as well as in the heart, the former is superinduced by the latter; and, therefore, instead of mitigating, rather aggravates his guilt. The saint and the sinner have the same *faculties*, but not the same *qualities*. Grace has made them to differ. Without these faculties they are not the subjects of any government, either human or divine. With them, no matter how wicked and corrupt, they are amenable to law; and the more vile their propensities, the greater the necessity for law. On this plan, we perceive the order, the excellency, the harmony, and glory of the economy of redemption; on the other, there are unwieldy difficulties. This simplifies and makes plain, the scope of ministerial duty; the other perplexes and misguides.

I fear, my dear M. that your friend, the Rev. Mr. T. labors in fields where God has said, '*it shall not rain.*' Should he prove a successful minister, I shall be agreeably disappointed. Of you I hope better things. Keep ever before you, the difference between the blindness of Bartimeus, who ardently desired that he might receive his sight, and that of the unbelieving Jews, who closed their eyes lest they should see, and be converted, and healed; between the poor man, who has the heart but not the means to help the unfortunate beggar, and the rich miser, who has the means, but not the heart to help. Adieu.

Obituary.

DIED,—In this city, on the 8th inst. Mr. Ebenezer Daggett, aged 35.

On board the schooner Harmony, of this port, on the 29th Sept. George Dunn, aged 17, a native of this town.

At Hartford, Mr. Barna Collins, 52.

At Middletown, Mr. Timothy Winship, 27, son of Mr. Samuel Winship; at Upper Houses, Mrs. — Harris, 32, wife of Mr. Benjamin Harris; Mrs. Mary Smith, wife of Capt. Luther Smith, 42.

At Farmington, Mr. Gordon Wadsworth, 52.

At Colchester, Mrs. Anna Bigelow, wife of Mr. James Bigelow, 61.

At Waterbury, on the 3d inst. Col. Marcus Bronson, aged 30, son of Capt. Joseph Bronson. He was a gentleman much esteemed, and his death is deeply lamented.

At Lisbon, on the 29th ult. much lamented, Mr. Barnabas Huntington, only son of Deacon Barnabas Huntington, aged 25 years.

At Mount Zion, Georgia, Isaac M. Wales, Esq. formerly editor of the newspaper in that place, aged 50. He was a native of this state, and graduated at Yale-College in 1793.

At Northampton, Mass. Jonathan H. Lyman, Esq. Counsellor at Law, aged 42.

At Saybrook, on the 5th inst. Mr. William Griffin, aged 23.

At New-York, Maria Seabury, youngest daughter of the late Rev. Samuel Seabury, Bishop of Connecticut and Rhode-Island.

At Brauford Springs, S. C. Mrs. Elizabeth Baldwin, 35, wife of Capt. Daniel Baldwin, of Stateburg, S. C. formerly of New-Haven.

At Bridgeport, on the 25th ult. Mr. Samuel Burr, 65, formerly Surveyor and Inspector of that port.

At Durham, Edward, son of Mr. Charles Thompson, aged 8.

POETRY.

FROM THE FAMILY VISITOR.

THE INFANT'S GRAVE.

"For we do not sorrow as those who are without hope."

I marked when the lonely mourner strayed
By the shade of the waving willow,
Where the blighted hope of her heart was laid
With the verdant sod for its pillow.

I marked when the Cypress bough she wreathed
To hang o'er its lowly dwelling,
That her quivering lip in silence breathed
The sigh that her bosom was swelling.

But I heard not the bitter wail of grief
As when sorrow the heart is rending;
For she knew where the wretched find relief,
And in prayer she was meekly bending.

I heard her in murmured accents breathe
Her hope of a blissful meeting,
When the just shall from kindred saints receive
In Heaven a joyful greeting.

I knew by the beam of her tearful eye
As its fervor was slowly kindled,
That the light of faith in her soul was high,
And its joy with her grief was mingled.

I saw her as calmly she turned away
From the spot where her babe was sleeping;
And knew that she thought of the promised day
When the mourner shall rest from weeping.

FOR THE RELIGIOUS INTELLIGENCER.

EPITAPH ON A YOUNG LADY.

Fair and belov'd, farewell! We must not mourn
Thy prosperous passage to a blissful shore,
Though fondest hopes lie buried in thy urn,
And flowers are crush'd to bloom on earth no more:
Faith's shield was thine amid the latest strife,
And Mercy crown'd thee at the gate of life.

H.

INFLUENCE OF THE GOSPEL IN IRELAND.

E——C——, about thirteen years of age, who was educated at D. school, departed this life lately in a well-grounded hope, enjoying consolation in the prospect of eternity. Her neighbors remonstrated with her a few days before she died, on the necessity of sending for a priest to give her the rights of the church: she told them, that if a man could be of any service to her soul, that Christ had died in vain! Notwithstanding, the priest came, (though unsent for,) to visit her. He asked her if she wished to be anointed? She answered with a wisdom far above her years, that she would not trouble him for any ceremony of his, that her Priest was placed on high, in whom she trusted, who is the way, the truth, and the life. "Where did you get that knowledge?" asked the priest. "I am indebted," she replied, "to the Baptist Society, Mr. Wilson, and the ladies, for the instruction I have received; may the Lord reward them for what they have done for me!"

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THE EVENING SCHOOL.

On Sunday, (says an Irish report,) the ground was deeply covered with snow, yet, just at daylight, 105 young people were assembled in the school-room at Dungiven; a great many of these had come more than two miles in the moonlight, and several of them were without shoes. It has also been mentioned in reports from several districts in the north, that it is the custom of the Sunday school children, when of sufficient age to go to service, instead of making this an excuse for leaving school, to stipulate on being hired, that they may have Sunday to themselves, in order that they may attend the Sunday School.

ANNIVERSARY AT COVENTRY.

The Annual meeting of the children on Easter Monday, was a day, (with us) long to be remembered. Never was such a scene witnessed before in Coventry. The children assembled in Gosford-green, where they were formed into a circle, and sung a hymn. They then proceeded to Vicar-lane chapel, amidst a large concourse of people. The streets through which we passed were literally crowded, the windows were filled with spectators, public houses were emptied, and even cock-fighters for a moment forgot their barbarous sport and mixed with the assembled throng.

One of these men, after witnessing the children pass, returned into the tavern, which was filled with similar characters, and remarking that he had just witnessed a heavenly sight, that the teachers must be blest in their labors—sat down, and burst into tears. Who can tell what influence these softened feelings may have upon his character? Yet it has been called a useless show, a vain parade. From this circumstance you may judge what impressions were produced on that occasion. So intense an interest was excited, that it was with difficulty we could get the children into the chapel.

RELIGION.

Religion can never be overthrown. I wonder that Infidels, as mere philosophers, did not see the hopeless task in which they were engaged. So long as man is miserable, so long as he is guilty, and so long as there is a suspicion in his mind that his misery is the result of his guilt, so long religion must stand. It is vain to reason here, the mind is borne away by a torrent of sensation. The efforts of infidels to disprove revelation, and the efforts of stoics to deny the existence of pain are very similar. Nature rebels at every step they take.—*Chr. Spec.*

HOW CHRISTIANS OUGHT TO SPEAK OF THEMSELVES AND OTHERS.

Matthew slightly records his own conversion, and in modest terms, "he arose and followed Jesus;" but Luke generously adds, (chap. v.) "he left all and followed him." [Matthew and Levi are the same person.]

Luke relates only the hospitality of Matthew; and Matthew describes only the sinners which made up his society, previous to his conversion.

The soul that has heard and obeyed the Saviour's call, will not speak lightly of its own sin, nor delight in dwelling upon the sins of others.

ANECDOTE.

A young girl, was presented to James I. as an English prodigy, because she was deeply learned. The person who introduced her, boasted of her proficiency in ancient languages. "I can assure your majesty," said he, "that she can both speak and write Latin, Greek, and Hebrew." "These are rare attainments for a damsel," said James; "but pray tell me can she spin?"